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BOOK NOTICES

De Ecclesia. The Church. By John Huss. Translated with Notes and Introduction by David S. Schaff. New York: Scribner, 1915. Pp. xlvi+304. \$2.50.

The celebration of the five-hundredth anniversary of the death of John Huss is an event of first-rate importance, both for the church historian and for the historian of civil and religious liberty. Dr. Schaff's *Life of Huss* would not have been complete for the English reader if some of his writings had not at the same time been made available. He wisely chose the best-known of the reformer's works—*De Ecclesia*. We are given along with the translation an elaborate introduction and critical notes. It was from *De Ecclesia* that the charges were taken which led to the burning of Huss at the stake at Constance, July 6, 1415. In this book we find a thorough discussion of the great questions that were agitating the church in those troubled times. It thus becomes a source-book.

A Grammar of the Greek New Testament in the Light of Historical Research. By A. T. Robertson. New York: Doran, 1914. Pp. xl+1360. \$5.00.

Professor Robertson's grammar enjoys the considerable distinction of being the first New Testament grammar on a large scale, since that of Blass, to have been brought to completion in the new period of grammatical and philosophical studies. It may fairly be described as pre-eminent among such grammars in the fulness with which it exhibits the grammatical materials with which it deals. Papyri, inscriptions, modern Greek, and ancient Sanskrit are all made to contribute to the illumination of New Testament grammar. Professor Robertson has made a great deal of use of the work of other scholars. One could not ask a wider horizon of authority and opinion than he cites. His material too is well analyzed and in general clearly presented. His style is rugged and direct, and his fondness for short, crisp sentences sometimes leaves the impression of abruptness or disjunctiveness. His learning is admirable, however, and for the present stage of New Testament science his book performs most useful service in its presentation of material and opinion. In its assimilation of these and its power of generalization upon them the book is less remarkable, but here too it may play an impor-

tant part by its freedom and originality of expression. There are voluminous indices and the whole work is handsomely printed. It is a noteworthy effort of American scholarship.

The Study of Religions. By Stanley A. Cook. London: A. & C. S. Black, 1905. Pp. xxiv+439. 7s. 6d.

Professor Cook's volume is not a handbook of comparative religion like those of Chantepie de la Saussaye, Orelli, Toy, and Moore, but a psychological and historical study of the nature of religion by the unprejudiced "comparative" method. The study of religions is a new and promising science; it deals with the very fundamentals of society and the profounder side of man, the lowest practices and the highest ideals. Mr. Cook shows how in this study impartiality must not displace sympathy but how both must be co-ordinated. The study of comparative religion involves archaeology, sociology, history, theology, anthropology, and psychology (p. 27). (Mr. Cook forgets to mention philology, without which all such studies are groundless.) This science develops itself on parallel lines with other branches of human learning and its methodology offers the same problems. For instance, the commonly called Wellhausen theory is parallel to the hypothesis of Darwin. An earlier recognition of Mendel's results might not have been all for the good of biological research; it might have confused the work of Darwinism. The bold step taken by Darwin was needed for the progress of biology: it prepared to a great extent the way for Mendelism. In the same way Wellhausen has rendered a very great service to the study of Old Testament religion, and now that his hypothesis has been generally accepted the time has come for some readjustments. Mr. Cook studies their survivals and their significance. Survivals in belief and custom are those curious phenomena which appear among both civilized peoples and savage lands in bygone times, linking the lowest peoples with the highest. They are not all concerned with religion—or as some would say with superstition—but are perhaps found more frequently in religion than in ethics. The survival theory does not however explain religion adequately any more than it explains art or ethics. The influence of these survivals on the doctrine of God, on sacrifice, astrology, the belief in spirits, is luminously discussed. Mr. Cook devotes two